THE OBSERVER.

NEW-YORK:

SUNDAY MORNING, MAY 14, 1809.

THE DAY OF JUDGMENT.

BY BISHOP HORNE.

And now, the voice of that trumpet, which was once heard from the top of Sinai, shall again be heard from Heaven, and the judge of the whole Earth shall make his entry with power and great glory, having in his retinue an innumerable company of angels and the spirits of the righteous. Thus attended, He shall descend towards us, riding upon the clouds of Heaven, and take his seat on the throne prepared for Him. There he shall be seen, in the form and fashion of a Man, exceeding glorious, clothed with the robes of majesty and honour, from whence we may suppose him opening his commission in those words of his own. "All power is given unto me in Heaven and in earth. The Father judgeth no man; but hath committed all judgment unto the Son." The apostles are placed around him; the court is set, and all things are prepared for him who is to be the Judge of the quick and the dead. Let us, therefore transfer our thoughts from a temporary tribunal to the throne of Eternal Judgment. A consideration of the awful solemnities of the great day of the Lord, will suggest the best rules for the conduct of those who are concerned in human judicatures.

Mindful, therefore, of "that Man, by whom God shall judge the world in righteousness," *he who sitteth on the seat of judgment*, as the representative of an early Governour, will consider himself likewise as his minister, by whom "Kings reign and Princes decree judgment;" and at whose bar Kings and Princes, and all earthly potentates must one day appear. The care, then, of the Magistrate, when he goeth up to the judgment seat will be, to put on righteousness as a glorious and beautiful robe; and to render his tribunal a fit emblem of that Eternal Throne, of which Justice and Judgment are the habitation.

Mindful of those holy and exalted personages, who shall sit with their Lord upon twelve thrones, judging the twelve tribes of Israel, *they to whom the laws of their country commit the lives and properties of their fellow subjects*, will not suffer themselves to be biassed by any worldly considerations. They will neither be intimidated by the frowns of the mighty, nor seduced by the promises of the opulent,

to depart one step from the disinterested uprightness and integrity, which characterize the apostles of the Son of God.

Mindful of that true and faithful witness, which every man carries in his own bosom, which no gift can blind, no power can silence, or prevent its appearing, to testify concerning his thoughts, his words, and his actions at the last day, *they who are called upon to give evidence*, will do it with simplicity and sincerity ; neither palliating the crimes of the guilty, nor aggravating the calamities of the wretched ; but so speaking the truth, the whole truth, and nothing but the truth, as their consciences will infallibly do, and as they expect help from the God of their salvation, at that dreadful hour.

Mindful of that blessed and gracious Spirit, " who now maketh intercession for us, with unutterable groanings," and who shall plead our cause at the judgment seat of Christ, *the advocate* will rejoice in the godlike task of patronizing the injured and oppressed, of contributing by his skill and industry, towards the elucidation of truth, the detection of villany, and the vindication of innocence. But, he will never employ his learning for the establishment of falsehood, nor display his eloquence in favour of injustice.

Mindful of their happy lot, whom mercy shall receive to glory, and of their sad estate whom justice shall hurry away to torments, *we shall all* provide against that day, which is to determine our fate for everlasting ages. Should a door be opened to those unhappy wretches who are now reserved in chains, to be brought forth in judgment before an earthly Judge, how eagerly would they press into it ? Could sorrow for their past offences, and unfeigned resolutions of amendment, procure for them a pardon, restore them to a state of probation, and enable them to lay hold on life, how thankful would they be for the offer, how readily would they close with the proposal !---This favour is graciously vouchsafed to us. For, "behold, now is the accepted time ; behold now is the day of salvation :" The Judge standeth before the door, but his entrance is not yet. The evangelical act of Grace continueth in full force, and all are invited to partake of the benefits of it ; that so, having repented, and believed the gospel, having kept the faith in a pure conscience, and kept it until the end, they may obtain their pardon under the seal of the living God, and receive the promised reward, in the day of eternal recompense. For, " there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." While, therefore, we bless God, who preserveth to us the administration of Justice in our land, let the present solemnity, by reminding us of the trial we likewise must undergo, be made profitable in things pertaining not only to this life, but also to that which is to come ; that so, when we shall all meet again, after our separation by the chances of life, and the stroke of death, we may remember that we met on this day ; and remember with pleasure that we met not in vain.

The Real Destination of Man ; Usefulness and Necessity of Adversity ; in a letter by the celebrated EULER, *to a German Princess.*

I hope you have no doubts remaining, with respect to this great question: How the evils of this world can be reconciled to the supreme wisdom and goodness of the Creator? The solution of it is incontestibly founded on the real destination of man, and of other intelligent beings, whose existence is not limited to this life. The moment that we lose sight of this important truth, we find ourselves in-

volved in the greatest perplexity, and if man were created only for this life, it would assuredly be impossible to establish a consistency between the perfections of God and the distresses and miseries with which this world is oppressed. Those miseries would be but too real; and it were absolutely impossible to explain, How the prosperity of the wicked, and the misery of so many good people, could consist with the divine justice.

But no sooner do we reflect that this life is but the commencement of our existence, and that it is serving as a preparation for one that shall endure eternally, the face of things is entirely changed, and we are obliged to form a very different judgment of the evils with which this life appears to be overspread. I have already remarked, that the prosperity which we enjoy in this world is the reverse of a suitable preparation for a future life, and for rendering us worthy of the felicity which there awaits us. However important to our happiness the possession of the good things of this world may appear, this quality pertains to them only in so far as they are impressed with the signatures of divine goodness, independent of which no earthly possessions could constitute our felicity.

Real happiness is to be found only in God himself; all other delights are but an empty shade, and are capable of yielding only a momentary satisfaction. Accordingly we see that those who enjoy them in the geratest abundance, are quickly satiated; and this apparent felicity serves only to inflame their desires, and to disorder their passions, by estranging them from the Supreme Good, instead of bringing them nearer to Him. But true felicity consists in a perfect union with God, which cannot subsist without a love and a confidence in his goodness, transcending all things: and this love requires a certain disposition of soul, for which we must be making preparations in this life.

This disposition is virtue, the foundation of which is contained in these two great precepts. "*Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind,*" and the other, which is like unto it; "*Thou shalt love thy neighbour as thyself.*"

Every other disposition of soul which deviates from these two precepts, is vicious, and absolutely unworthy to partake of true happiness. It is as impossible for a vicious man to enjoy happiness in the life to come, as for a deaf man to relish the pleasures of an exquisite piece of music. He must be for ever excluded from it, not by an arbitrary decree of God, but by the very nature of the thing; a vicious man not being, from his own nature, susceptible of supreme felicity.

If we consider the order and economy of the world, in this point of view, nothing can be more perfectly disposed for the attainment of this great end. All events, the calamities themselves which we undergo, are the most suitable means for conducting us to true happiness: and in this respect, it may be with truth affirmed, that this is, indeed, the best world possible, as every thing in it concurs to promote our eternal salvation. When I reflect, that nothing befalls me by chance; but that every event is directed by Providence, in the view of rendering me truly and everlastingly happy, how ought this consideration to raise my thoughts to God, and to replenish my soul with the purest affection!

But, however efficacious these means may be in themselves, they exercise no force upon our minds, to which liberty is so essential, that no degree of constraint can possibly take place. Experience accord-

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ingly, frequently demonstrates that our attachment to the objects of sense renders us too vicious to listen to these salutary admonitions. Abuse of the means which would have improved our virtue, plunges us deeper and deeper into vice, and hurries us aside from the only path that leads to happiness.

CONSOLATION FOR THE LOSS OF FRIENDS.

To you, who have buried so many dear and amiable friends, and had so short an enjoyment of them here, it is natural to inquire, what you may see, or know of them hereafter; whether you may be able to recognize departed spirits after death, and wherein the joys of heaven will consist.

It is plain, from sacred writ, that our present, *earthly*, will be changed into *glorious* bodies; and our souls, as it were, sublimed or re-modified, as necessary to the enjoyment of future bliss, whatever it may be. Whilst therefore we are, in part, composed of matter, it is impossible that we should have a full conception, or that any adequate representation can be conveyed to us in words, of the real nature and essence of such pleasures, as in fact, are only adapted to minds of a much superior texture, and bodies of a more celestial and divine organization: so strong and literally just is that passage "Eye has not seen, nor ear heard, neither has it entered into the heart of man to conceive, the things which God has prepared for them that love him." It is sufficient for us to know, that these delights will be of a spiritual nature, proceeding from the SUPREME ALL PERFECT SPIRIT, and adapted to the fullest capacities of those he has been pleased to glorify; and they will be exquisite as unbounded power, and wisdom, and goodness can bestow, and lasting as the days of that eternal Heaven in which they spring.

That we shall be able to recognize spirits, and amongst others, those of our nearest intimates, after death, is probable from the very nature of the soul, which cannot be supposed to lose its consciousness or reflection, whilst the body is sleeping in the dust of the earth---from the possibility that an exquisite part of our future happiness will arise from reviewing along with present friends, the trials, temptations and sorrows which we overcame, along with them upon earth ---and more especially from the attributes of God, which seem pledged to convince us, by (as it were) occular demonstration, that those who are well assured, suffered undeservedly in various methods here, are rewarded hereafter, and that some guilty persons, who wanted no prosperities in this world, experienced all the horrors of another.

How glorious and inexhaustible a source of happiness does such a prospect open to the virtuous mind!---With what rapture will a tender mother, whe left a number of children behind her, with a thousand anxious apprehensions for their safety, meet them in Heaven, where their innocence is crowned, their trials are finished, and their eternal happiness secured!---With what dutiful transports will children embrace the religious parent, to whose counsels, under Providence they owe considerdbly, their present glorification! and what delight must it give both parties to reflect, that death can no more divorce them from each other, nor a grain of sorrow poison their cup of bliss! Affectionate brothers and sisters, unavoidably severed here, by various important exigencies, with what ardour will they renew their natural connexion, and reciprocate each other's joys!---not a fear to rise upon their future prospects, not a cloud to darken the celestial sky.

Another delightful idea of Heaven is, that it will bring to maturity all those amiable instincts, which were planted in us by the Deity, whilst we were on earth, but from a multitude of obstacles, or the shortness of life, could not attain their perfection.

Our strong thirst of happiness which it is on all hands allowed, was only mocked in this valley of shadows, will be fully gratified in a world of glory.

It will, probably, be so with our passion for knowledge--friendship ---society---which when properly directed, are equally virtuous and useful propensities; and therefore, alike proceed from the Author of every good and perfect gift.

The wondrous page of nature will then be plain. The book of Providence will open, to the most legible character, in the enlarged mind. That mystery of redemption, into which the very angels have been desirous to look, will be unfolded, in all its abysses; and the consequence of such discoveries must be an inexpressible sensation of love, astonishment and rapture. "We shall not cease, day or night, to worship Him that sitteth on the throne, and the Lamb that has washed us from our sins, in his own blood."

Think only the expansion and luxury the mind enjoys, from unbosoming its pleasures and sorrows to a person upon earth; from the social glow and confidential conversation! and imagine, for a moment, what this privilege must be, where all around us are friends---where friends are angels---and angels are continually imbibing fresh streams of knowledge, of purity and graces, in the presence of their God.

But the grand idea is, that the "great I AM will be present!--- He, who is the source of all perfection and blessings! He, who can open, in the mind, innumerable avenues of inconceivable enjoyment! whose whole creation is but a ray, emanating from the plenitude of his happiness and glory, and who will certainly give his children all that their enlarged faculties can admit, of pleasure and fruition.

Here we are continually mocked with the appearance of happiness, which on trial is always found chequered with ill. Here, the sweetest odour has attendant briars; the most delicious landscape has its shade; the most apparently, finished enjoyment, its alloy. Even the sweet engaging child and friend, dear to us as our own souls, bring inseparable anxieties, and a thousand unquiet apprehensions for their health, their innocence and peace. Every enviable acquisition is followed with its trouble; every accession of fortune or interest, with its cares; and in the height of seeming worldly bliss, trouble still will find, through various chinks, its moments of admission. But, in heaven, all will be unmixed, all will be perfect, all will be serene!

Such is my private opinion of heaven,---Such is the paradise of my imagination. If it be innocent, I have a right to indulge it; if you think it visionary, you are at liberty to reject it. If it be an error, it is at least a pleasing one; and if it serves to comfort life, or excite us to any laudable improvements, it has its uses in society, and must ultimately promote the glory of God.

I hope it is true, because time, which dissolves all earthly things, is ever on the wing, and I wish to have my intimacy with you, perpetuated through immortality."

MESSIAH:

A SACRED ECLOGUE.

By A. Pope, Esq.

Ye Nymphs of Solyma! begin the song:
To heav'nly themes sublimer strains belong.
The mossy fountains and the sylvan shades,
The dreams of Pindus and th' Aonian maids,
Delight no more---O thou my voice inspire,
Who touch'd Isaiah's hallow'd lips with fire!
Rapt into future times, the Bard begun:
A Virgin shall conceive, a Virgin bear a Son!
From Jesse's root behold a branch arise,
Whose sacred flow'r with fragrance fills the skies:
Th' Æthereal spirit o'er its leaves shall move,
And on its top descends the mystic Dove.
Ye Heav'ns! from high the dewy nectar pour,
And in soft silence shed the kindly show'r!
The sick and weak the healing plant shall aid,
From storms a shelter, and from heat a shade.
All crimes shall cease, and ancient fraud shall fail;
Returning Justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white rob'd Innocence from heav'n descend.
Swift fly the years, and rise the expected morn!
Oh spring to light, auspicious Babe, be born!
See Nature hastes her earliest wreaths to bring,
With all the incense of the breathing spring:
See lofty Lebanon his head advance,
See nodding forests on the mountains dance:
See spicy clouds from lowly Sharon rise,
And Carmel's flow'ry top perfumes the skies!
Hark! a glad voice the lonely desert cheers;
Prepare the way! a God, a God appears:
A God, a God! the vocal hills reply,
The rocks proclaim th' approaching Deity.
Lo, earth receives him from the bending skies!
Sink down, ye mountains, and, ye vallies, rise;
With heads declin'd, ye cedars, homage pay;
Be smooth, ye rocks; ye rapid floods, give way!
The Saviour comes! by ancient bards foretold:
Hear him, ye deaf, and all ye blind, behold!
He from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day:
'Tis he th' obstructed paths of sound shall clear,
And bid new music charm th' unfolding ear:
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur, the wide world shall hear,
From ev'ry face he wipes off ev'ry tear.
In adamantine chains shall Death be bound,
And hell's grim tyrant feel th' eternal wound.
As the good shepherd tends his fleecy care,
Seeks freshest pasture and the purest air,
Explores the lost, the wand'ring sheep directs,
By day o'ersees them, and by night protects,

The tender lambs he raises in his arms,
Feeds from his hand, and in his bosom warms;
Thus shall mankind his guardian care engage,
The promis'd father of the future age.
No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be cover'd o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,
And the broad faulchion in a plow-share end.
Then palaces shall rise; the joyful Son
Shall finish what his short-liv'd Sire begun;
Their vines a shadow to their race shall yield,
And the same hand that sow'd, shall reap the field.
The swain in barren deserts with surprise
Sees lilies spring, and sudden verdure rise:
And starts amidst the thirsty wilds to hear
New falls of water murm'ring in his ear.
On rifted rocks, the dragon's late abodes,
The green reed trembles, and the bulrush nods.
Waste sandy vallies, once perplex'd with thorn,
The spiry fir and shapely box adorn:
To leafless shrubs the flow'ring palms succeed,
And od'rous myrtle to the noisome weed.
The lambs with wolves shall graze the verdant mead,
And boys in flow'ry bands the tiger lead;
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrims feet.
The smiling infant in his hand shall take
The crested basilisk and speckled snake,
Pleas'd the green lustre of the scales survey,
And with their forky tongue shall innocently play.
Rise, crown'd with light, imperial Salem, rise!
Exalt thy tow'ry head, and lift thy eyes!
See a long race thy spacious courts adorn;
See future sons and daughters yet unborn,
In crouding ranks on ev'ry side arise,
Demanding life, impatient for the skies!
See barb'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars throng'd with prostrate kings,
And heap'd with products of Sabæan springs!
For thee Idume's spicy forests blow,
And seeds of gold in Ophir's mountains glow.
See heav'n its sparkling portals wide display,
And break upon thee in a flood of day!
No more the rising Sun shall gild the morn,
Nor ev'ning Cynthia fill her silver horn;
But lost, dissolv'd in thy superior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts: the Light himself shall shine
Reveal'd, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd his word, his saving pow'r remains;
Thy realm for ever lasts, thy own MESSIAH reigns!

VALOUR.

The love of glory, the fear of shame, the design of making a fortune, the desire of rendering life easy and agreeable, and the humour of pulling down other people, are often the causes of that valour so celebrated among men.

Perfect valour and perfect cowardice are extremes men seldom arrive at. The intermediate space is prodigious, and contains all the different species of courage, which are as various as men's faces and humours. There are those who expose themselves boldly at the beginning of an action; and who slacken and are disheartened at its duration. There are others who aim only at preserving their honour, and do little more. Some are not equally exempt from fear at all times. Others give occasionally into a general panic: others advance to the charge because they dare not stay in their posts. There are men whom habitual small dangers encourage and qualify for greater. Some are brave with the sword, and fear bullets, others defy bullets, and dread a sword. All these different kinds of valour agree in this, that night, as it augments fear, so it conceals good or bad actions, and gives every one the opportunity of sparing himself. There is also another more general discretion: for we find that the man who does most, would do more still, if he were sure of coming off safe: so that it is very plain that the fear of death gives a damp to valour. Perfect valour consists in doing without witnesses all we should be capable of doing before the whole world. Most men sufficiently expose themselves in war, to save their honour; but few so much as is necessary even to succeed in the design for which they thus expose themselves.

MARRIED,

On Thursday the 4th inst. by the Rev. E. D. Barry, Mr. James Rowland, of this city, to Miss Mary Underhill of Flushing, L. I.

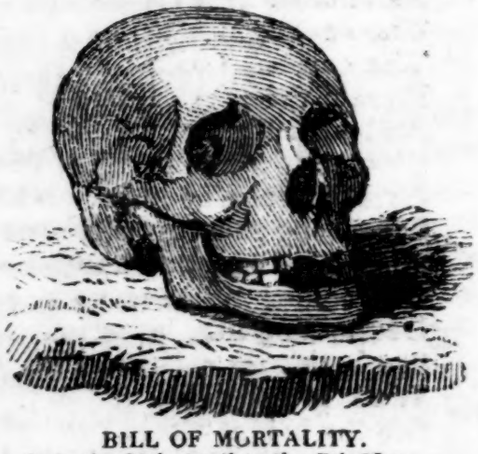
Same evening, by the Rev. Mr. Miller, Mr. John James Stewart, to Miss Sarah Hopkins.

On Saturday evening last, by the Rev. Mr. T. Lyel, Mr. John B. Stephenson, of this city, to the amiable Miss Hannah Freeman, of New-Jersey.

On Thursday evening last, by the Rev. Mr. Harris, Peter G. Stuyvesant, Esq. to Miss Helena Sarah Rutherford, daughter of John Rutherford, Esq.

At Kinderhook, by the Rev. Jacob Sickels, Mr. Arent Van Vleck, to Miss Sally Pruyn, daughter of Mr. John Pruyn, of that place, it being the fifth couple from the two families, viz. three sons and two daughters of Mr. Abraham A. Van Vleck, to three daughters and two sons of Mr. John Pruyn; all, with their parents, now living.

Ministers are respectfully solicited to forward to the publisher, once every week, a list of the persons they have married; and their names shall be published, free of expense.



BILL OF MORTALITY.

from the 29th April to the 7th May.

	Years.		Years.
John Hunter	2	Mary Remple	84
Ann Moore	64	Garrit Peterson	64
Mrs. Ackerman	37	Peter Waldron	2
Char. Hutchins	1	Robert Titus	2
Nath. Browne	44	Helen Barge	24
Philo S. Sage	25	Jonas Benson	64
Catharine Menold	81	John Martin	4
Peter Lynch	6	Rosetta Connelly	2
James Sewell	37	Matilda Herttell	1
Lycum Prince	12	Susannah Devoe	39
J. Graff's child	1	Mr. Hallam's child	3
Wm. Clark	48	H. Bryan	45
James Smyth	49	Margaret Light	40
Wm. Griffith	45	Jacob Townsend	45
Thomas Fay	45	Wm. Robertson	25
Robert Johnson	61	Samuel Lewis	35
Wm. Lockheart	31	Wm. Harper	60

W. Rust, 6 months, Henry Ross, and a man unknown. Mary Cartera black, aged 3 weeks.